

Rev. Faulkes

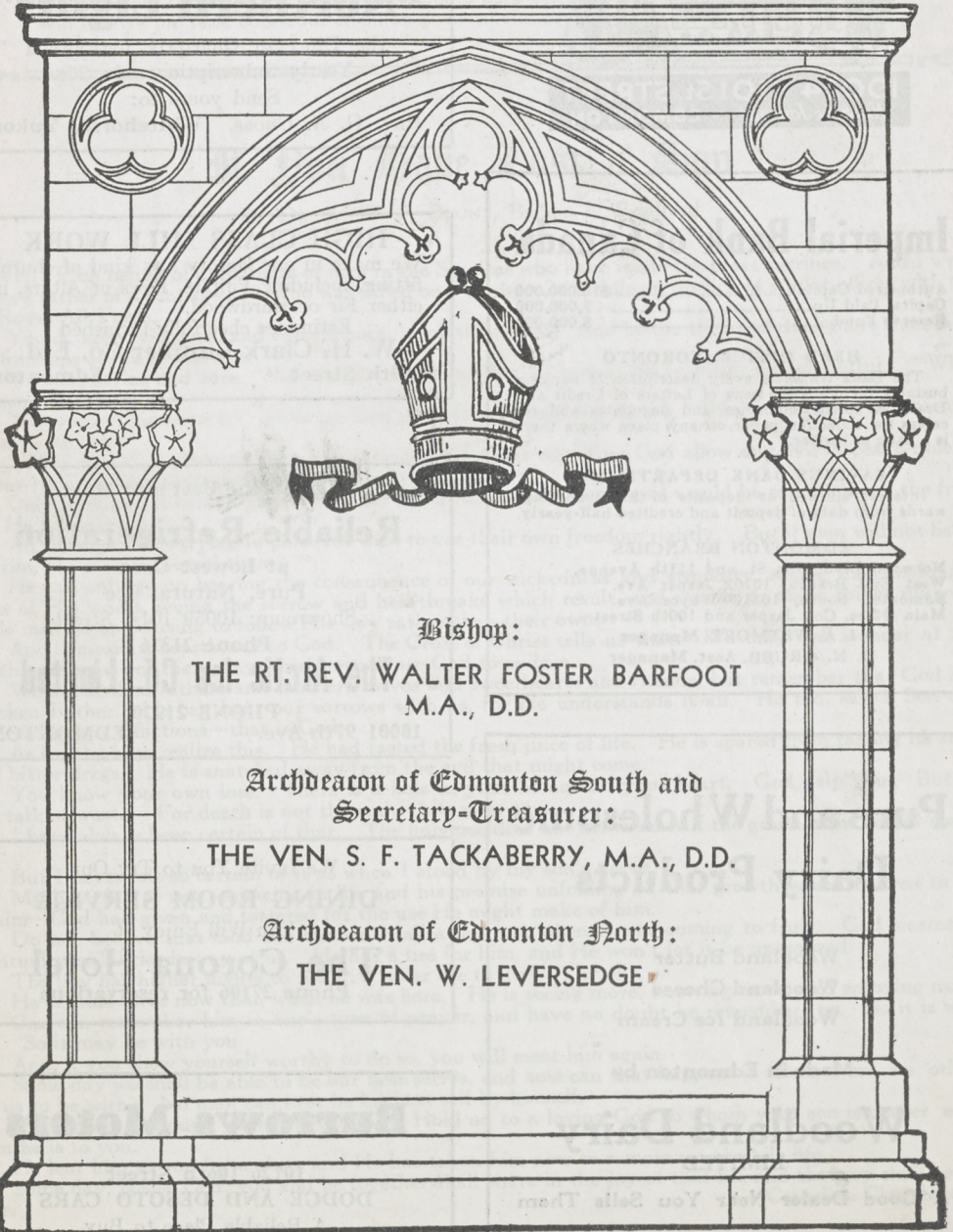
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M.A., D.D.

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If You Have Lost a Son

By DR. A. W. F. BLUNT, Bishop of Bradford

I WRITE on behalf of all parents of men in the Services who have made the great sacrifice. And I write as a father of a son, aged 19, who was killed on February 2nd while on service as a pilot-officer with the Royal Air Force.

Young, keen, vigorous, and enterprising—such they were. And before they had done more than taste the first sips of life it was over.

We are puzzled and sore. We complain and repine. It is easy to be bitter and resentful. "What a waste!" we say.

"Why does God allow it? How can God bear it?" Or selfishly we ask, "Why am I picked out for such a sorrow as this?"

"Why does God allow it?"—a natural question. But why does God allow any evil in peace-time or in war-time, in nations or in individuals, to go on?

Only because He cannot stop it without using force, and to use force would be to take away the freedom He has given us.

All through He is trying to persuade men to use their own freedom rightly. But if men will not listen to Him, He cannot control them.

He can only go on bearing the consequence of our wickedness and stupidity, seeing men making a mess of His world, seeing the sorrow and heartbreaks which result, and unable to make things different while men go on refusing to follow His way rather than their own.

And it means a heartbreak to God. The Cross of Christ tells us that. We may well wonder at the depth and extent of the agony which men cause God to endure.

We are stricken fathers and mothers, wives and sweethearts and friends, but remember that God is a stricken Father. He can bear our sorrows with us, for He understands it all. He too, saw a Son die. Afflicted in our afflictions—that is God.

As for the boy, realize this. He had tasted the fresh juice of life. He is spared from tasting its stale and bitter dregs. He is snatched away from the evil that might come.

You know your own loss. There is a hole in your home and your heart. God help you. But do not talk of waste. For death is not the end. Life goes on.

I have always been certain of that. The universe does not make sense if the grave is the end of man's life.

But I never felt so certain of it as when I stood by my son's grave.

My boy, full of zest, rejoicing in life and his promise unfolding all that growth which I loved to see in him—God had given and fostered for the use He might make of him.

Do not believe that God has thrown it all away just when it was coming to fruit. God wastes no spiritual possibilities in any of us. He has a use for him, and He won't let it be unrealized.

The boy has higher flights to reach; a fuller life to live.

He is more alive now than when he was here. He is seeing more, knowing more, and enjoying more. One can remember him in one's time of prayer, and have no doubt he remembers us. So it is with me. So it may be with you.

And, if you show yourself worthy to do so, you will meet him again.

Some day we shall be able to be our best selves, and how can that happen if there were no others for us to be with? No man can ever be his best self by himself.

So hold on, although your heart is sore. Hold on to a loving God to whom your son is dearer even than he is to you.

He lent him to you for a time, and He has taken him now to a more worthwhile life.

Some day, please God, you and he together shall share in the joy of that life and that joy shall be for ever.

—(Canadian Churchman.)

A Fish Convention

An Ancient Legend Leads to Comments on Sunday Schools, their Pupils and Parents

By MRS. JOHN W. RICHARDS

I wonder whether you ever heard of a Fish Convention. There were sharks, and catfish, bass, eels, and flounders, almost every kind you could think of. You know how the fish swim, they go straight ahead. At the opening of the convention a shark presided and made a speech. He said he thought it would be nice to invite the little crabs, and to this all agreed.

When the little crabs came they walked sidewise, sometime even backwards. The shark said the first thing to do was to teach the little crabs how to walk straight, so the other fish got busy and tried to teach them. Then they went home. They met again the next Sunday afternoon, but the little crabs came walking as crooked as ever. This happened again and again, and the other fish began to be discouraged. The shark made another speech. He said there was no use trying to teach the little crabs how to walk, for their fathers and mothers didn't walk straight at home. What could you expect of the little ones?

We have boys and girls in this Sunday school whose parents are not setting them a good example and we say all honor to these boys and girls.

Judge Fawcett of Brooklyn, N.Y., recently gave strong commendation to the work and value of the Sunday School as an agent for moral protection. In sentencing a nineteen-year-old boy to the reformatory he said, "I have been sitting on this bench for five years, and in that time I have had 2,700 boys before me for sentence, and not one of them was an attendant at Sunday School."

Turning to the boy he said, "Had you gone there I am sure you would not be before me today."

Faithful preparation of the lesson by the teacher is an open door for those who would win souls for Christ.

Then, too, the Sunday School fails of its purpose if it does not succeed in getting the children to attend the church services. Sometimes even the teachers are remiss in this, forgetting that actions speak louder than words. Precept and example are two actions closely linked together.

The story is told of a boy who always runs to fires. When the bell rings, he counts, and away he goes. He is only fourteen, but he can tell you about every big fire for the last three years. He goes in the rain and snow and mud, into crowds where he is almost crushed, but he has never been heard to say a word about the discomfort. But—there is a very strange thing about this boy. The church and school to which his parents belong are not more than half a mile away. The streets are paved, even his little sister finds no difficulty in going, but to hear John on Sunday, you would think he was a cripple. It is too far for a fellow to go anyway, too stormy to turn a dog out, and so on.

I wonder how many boys are like John with his two measures of distance, one for a fire and the other for church and Sunday School. He wouldn't make a good soldier. A girl who had the right measure said, "Any weather when I can go out

for a good time is weather I can go to church in; and if I lose sleep Saturday night, I'll make it up some other time, but I won't rob the Lord of His time on Sunday."

A boy of nine was asked by his teacher to write on the "Benefits of Sunday School," and this is what he wrote:

"Benneyfit 1—Sunday Skools is a grate benneyfit to childrens fathers and mothers. It gives em peace and happyness. Every Sunday mornin my Pa and Ma gets up late coz Pa is always tired on Sundays. After breakfast Pa always says, come hussel around and get to Sunday Skool for Pa is tired and wants a little peace and rest. Then Pa goes and lays down on the sofy, and smokes and reads papers all mornin.

"Ma she sees to gettin dinner, for Pa says he must have a good dinner on Sundays. Ma has to take care of the baby too, fer the hired gal is a cathlick and says she won't stay home from church fer, nobody, and Ma bein a protestan has to mind her.

"Benneyfit 2—Sunday Skools save children's Pas and Mas from going to church.

One day the minister was up to our house and he told Pa and Ma they ort to go to Church. And Pa says, I, I always send all my children and guess that will have to do. So Ma and Pa don't go to church, but Ma says she would like to.

"Benneyfit 3—Sunday Skools save children's parents a lot of money. When the minister told Pa he ort to help pay the Church expenses, Pa said, I give my children a nickel a peece every Sunday. But the minister said, yes, but the children gets it back in cards and books, and Picknicks and Krismas trees. And Pa said well it is all I can afford.

"Benneyfit 4—Sunday Skools save the big boys and girls from going to church, when the boys get big enuff to smoke and to not mind their Pas, then they stop going to Sunday Skool. Only they go to church some nites when the girls go along and then they all set in the back seats and chew gum. My Pa told Jim my big brother that he ort to go to church regular. But Jim said there aint no need of going more'n there is of your going. I have as much rite to stay at home as you have.

"Benneyfit 5—Sunday Skools do a great deal of good to children. If it warn't for them they wouldn't know nothing. Fer their parents hain't got no time to teach em. If they go reglar and don't miss they get big pay for learning to be good. But when I am a little bigger I am going to do as Pa does and stay home too and smoke and read the Sunday papers.

Ma gets awfully tired too and would like to have a little rest. But then Ma is a woman, and Pa says it is her duty to be tired. I'm glad I aint a woman.

"Bennefit 6—There is a great many more bennysfits to Sunday Skools but I don't know any more."

There is much of truth hidden in this boy's essay; but it is also a sad commentary on the very things that are happening in our homes today.

Diocesan News

GOING TO QUEBEC

COMING TO ST. FAITH'S



The Rev. Colin Cuttall, Vicar of Wabamun, who is leaving the Diocese this month to take up work as Travelling Missionary in the Diocese of Quebec. "Skipper" Cuttall will be missed by a great many friends who will always remember his great contribution to the success of our Summer Schools and Camps. We wish him "God speed" in his new work.

The Rev. L. M. Watt, B.A., L.Th., who will begin his work as Rector of St. Faith's, Edmonton, this month. Mr. Watt has spent the past year at St. Thomas', Wainwright.

OUR WET SUMMER

The rain it raineth every day
Upon the just and unjust fellow;
But chiefly on the just, because
The unjust has the just's umbrellow!

Church Attendance

This is the way the Church sometimes looks
into the pulpit. He when he goes
soon preach to a woodpile as
to empty benches. There is
no inspiration in vacant pews.

Be

Regular!

THIS IS THE WAY IT OUGHT
TO LOOK AT EVERY SERVICE
AND IT WILL BE IF EACH ONE
OF US HIS PART BY COMING
HIMSELF REGULARLY AND
BRIEFING A FRIEND OR RELATIVE

WE! OUR SIDES MEN WOULD
BE THE BIG SALARY WE PAY
THEM (?????) FOR SEATING
THE CONGREGATION! THE
BEST WAY ONE EARTH TO "PEP
P" THE PARSON IS TO HIDE

THE TYPE WITH PEOPLE!

—(From the Holy Trinity "Link")

EVERY HAPPINESS

The Prayers and Good Wishes of the whole Diocese will go with our Bishop, The Rt. Rev. Walter Foster Barfoot and Miss Sarah Lorena Richardson on the occasion of their marriage at St. John's Church, West Toronto, on Saturday, September 12th.

The Rev. F. H. Wilkinson Rector of St. James' Church, Montreal, will officiate.

Rural Deanery of Edmonton

HOLY TRINITY

THE REV. W. M. NAINBY, Rector

We were very happy indeed to have the Ven. W. Leversedge with us during the time the Rector was away on holiday.

The organizations of the parish have had no meetings during the summer, with the exception of the Red Cross Group. Now that the holiday season is practically over, meetings will commence again, and each organization hopes to get off to a good start.

Sunday Schools and Bible Classes will recommence on the first Sunday in September at the usual hours.

Parish Guild—Arrangements are being made for a Market Stall on Saturday, September 12th.

Women's Auxiliary—The opening meeting will be held in the Church, following a Service of Holy Communion. A gift of twenty Hymn and prayer books has been made recently to the Church.

ST. MARK'S

THE REV. A. ELLIOTT

This has been a quiet month in the church. Morning services have been fairly well attended. We were very pleased to have the Bishop with us on the first Sunday of the month, to celebrate Holy Communion and Mr. Taylor on the following Sunday for Morning Prayer, our rector being out of town on a holiday.

Starting September 6th, service will be held in the evening at 7.30, and Sunday School will reopen at 2 p.m.

All members of the church, the W.A., A.Y.P.A., the Young Women Group and the Choir are asked to make a special effort to attend Holy Communion Service on September 6th, at 9.30 a.m.

All candidates for Confirmation please submit your names to the rector at the earliest possible date as classes will start again early in September.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

SUNDAY SERVICES—Holy Communion, 8 a.m.; Sung Eucharist and Sermon, 11 a.m.; Evensong and Sermon, 7.30 p.m.

SUNDAY SCHOOL for Juniors, 10 a.m.

SUNDAY SCHOOL AND BIBLE CLASSES for Seniors, 10.30 a.m.

ON WEEK DAYS—Holy Communion on Monday, Wednesday, Thursday, Saturday, at 8 a.m.

The usual activities are as follows:

Monday—Rangers in Club Room at 7.30 p.m.

Tuesday—Cubs, 7 p.m.

Wednesday—Brownies, 4.30 p.m.; Guides, 6.30 p.m.; A.Y.P.A., 8 p.m.

Thursday—Willing Workers, 2.30 p.m.; Choir Practise, 7 p.m. and 8 p.m.

Friday—St. Hilda's Guild, 7 p.m.

There will be a Club Night for the older boys starting this month.

While the Rector was away on vacation during August the services were maintained as well as could be managed. His Lordship the Bishop came twice at 8 a.m.

The Rector wishes to thank Mr. Taylor and Mr. Exham for their help.

Mr. Greene has been taking services at St. Michael's.

Mr. Petherbridge has been in charge of the preparations for the morning services.

Mr. Weir is a great help to us, for which we are all extremely grateful.

The Rev. F. W. Baker came twice for the Sung Eucharist.

Rural Deanery of Pembina

EDSON AND ST. PAUL'S MISSION

THE REV. W. DE V. A. HUNT

The news which affects St. Catherine's Church most vitally this month is the recording of the funeral of Frank C. Glover, on Monday, August 17th. A more than crowded Church, and innumerable floral tributes testify to the great esteem in which Mr. Glover was held, not only by us, the Church members, but by the whole community. I would like to quote Mr. E. H. Tucker, his oldest and closest friend, in this connection: "It is with deep regret we have to record the passing of a faithful member of St. Catherine's, Frank C. Glover, whose early education at the Cathedral School of Worcester was reflected in his great knowledge of church music. He had been organist and choir-master of St. Catherine's for thirty years, in which time he was only absent from the evening service on a rare occasion, through sickness. His passing

Some Lessons of the War

IX.—REPRISALS

By Rev. Ebenezer Scott, M.A., B.D.

The question of reprisals troubles the Christian conscience in war-time perhaps more than any other. From Archbishops downwards, Christian people who protest against reprisals are apt to be told bluntly to mind their own business.

The United Nations have already signalled their abhorrence of Germany's crimes by writing down retribution as one of their definite war aims. There is a distinction between retribution and reprisal. Retribution is punishment informed with reason; reprisal is revenge goaded on by passion. What form the retribution meted out to Germany will take, no one is yet in a position to say. The morrow of victory will bring its own problems; and history has a way of changing day by day. "Hang the Kaiser" was a popular cry at the close of the last war. But "hang the Kaiser" came to nothing. The Kaiser received the hospitality of one of our allies in the present war; he spent the remainder of his days on a beautiful estate, where he lived as one of the wealthiest men in the world, where he took a second wife to his imperial bosom, and where he died peacefully in his bed. We must make sure this time that the retribution is not merely an insensate attempt at revenge, but a sober, reasoned process of justice. The retribution will necessarily be bound up with the terms of the peace itself, and will have to take into account all possible consequences for the future, not forgetting one essential condition, however, which is that Germany must be relentlessly disarmed, and every safeguard must be taken against its disturbing the peace of the world again, as it has done periodically for the past two hundred years.

But it is in relation to the strategy to be employed while the war is running its course, that the question of reprisals becomes most insistent. The British Government from the first determined that bombing from the air should only be directed against military objectives. Of course we must recognise that, with the most accurate aim, bombs on places where military objectives are to be found cannot help sometimes falling on any kind of neighbouring buildings, and sometimes on innocent, defenceless people. But it is another matter when a cry is raised that we ought deliberately to take reprisals on the Germans by indiscriminate bombing on their towns and the inhabitants, as they have even boasted of making their own constant practise. Now, confining ourselves to the ground of strategy, is this indiscriminate bombing sure to result in the demoralising of the German people, as many advocates of reprisals are confident it will? It did not demoralise the people of Great Britain; rather it stiffened their resolve. The Germans, too, are a brave race. Moreover, with their positive fondness for discipline, they can be made brave to order. If the Fuhrer and his military henchmen lay down the law that bombing must be endured, then men, women and children of them will submit to be bombed. On higher moral grounds, will any of our people demand that we practise brutal atrocities on Germans or Japanese as reprisals for their own atrocities, or break our solemn pledges as a reprisal on Hitler for always breaking his?

As long as war exists, we must grant that a country at war cannot allow its enemy to have the military advantage. Guns and bombs and submarines must be met with guns and bombs and submarines in military operations. Even poison gas—surely the filthiest offspring of modern warfare—can only be effectively counteracted by poison gas. But if it would seem to be the melancholy truth that war cannot be carried on without some sort of reprisals, are we not forced to take deep

into our hearts the one great lesson which the clamour for reprisals shouts into our ears? Though war, while criminal forces are abroad among the nations, is the only instrument which men have yet devised for crushing them, it is an unclean thing which must be banished from the human system. The Christian conscience cannot endure the thought of its continuance. In the meanwhile, the Christian Church is literally "minding its own business" when it seeks to preserve the balance between direct military operations and unreasoning, barbarous reprisals; and we must hope and pray for the time to come when all war, in the larger sense of all war against evil, which can never be abolished, will be conducted in such a way as will not outrage the eternal principles of righteousness and mercy which the Gospel of Christ proclaims as the one abiding law for men.



Church Versus Christianity

By J. M. Snowdon

That is the somewhat startling title of an article that recently appeared in an American Church paper. The writer was Dr. Russell Bowie, formerly rector of a New York Church, and now Professor of Union Seminary in that city.

The change he says from active parish work to that of training young men for the work of the ministry has compelled him to ask himself some sweeping questions. "What exactly are these young men being trained for? What is the Church supposed to *do*? What are its commitments, and what are the loyalties that create its morale? What is its *objective* and how intelligently is its organization related to *any* objective at all?"

It is true that in the nature of the case very much of the minister's time must be given up to the immediate needs of his people, and in illustration of that he quotes from the essay entitled the Beloved Captain, written by Donald Hankey in the first world war. So likewise many Beloved Captains in the army of the Church are bearing themselves to-day. They are busy doing little things for little people, and because of them, numberless men and women walk bravely and steadily who otherwise would have fallen lame.

But when that is said, we are still confronted by the fact that the purpose of the Church is not just to keep its members comfortable. The Church exists for a cause, and when he takes that fact into consideration he begins to be dismayed. He wonders whether the Church as represented in its several units is really aware of the fact that it exists for a cause, and whether it is really being mobilized to serve that cause.

In seeking an answer to that question his mind goes back to the Easter Day services in New York City. On that occasion "Thousands of dollars had been spent for flowers and more for music. Many parishioners had looked at one another with satisfaction as they went out of Church. "Grand service we had to-day." But the pity of it is, that few of them will have any thought for anything larger or more commanding than the parish Church. Easter has gone off smoothly, the choir and the ushers and the preacher all did as well as was expected, the

congregation was good, the collection looked as if it might be satisfactory, and everything can ease off now until the Autumn, when the raising of the next budget will be coming up. It is as if every company in an army had simultaneously held an assembly to inspire its own morale, and incidentally to use the good occasion to see that the quartermaster's department was taken care of — with scant knowledge or concern what the other companies might be doing, and no clear consciousness whatever of a strategic purpose which every unit must be serving if any unit is to be worth the cost of keeping it together."

In saying this he has not in mind any particular type of churchmanship, either High or Low. "I am thinking," says Dr. Bowie, "of that near-sighted obsession with the supposed fortunes of an institution which can make the authorities in any congregation keep a parish closer to paganism than to piety, because their faith is in money, in social status, in rich people's favor, in the approval of the prominent and "practical" man. Such men—or more rarely, women—believe in spending money for music more than in giving any to missions, in putting a new window in the church more than in putting a new worker at the chapel, in keeping up appearances on the avenue more than in strengthening an inconspicuous ministry on the east-side among the poor. I am thinking of the kind of "churchmanship" which may characterize people of very various schools of thought: the churchmanship which regards the parish and is jealous for its affairs, but has no interest beyond these; the churchmanship which cares more for its own customs and for its own safety than it does for taking some risk for the army of God; the churchmanship which sees the church but does not see the Kingdom of Heaven, or thinks that one is the same as the other; the churchmanship which is parochialism and ecclesiasticism and the fat complacency of spirit which makes religion a passive personal satisfaction and not an active dedication to the difficult purposes of Christ."

The conclusion that he arrives at from the consideration of Church life as he has seen it is expressed in this somewhat startling sentence:

"In the city of New York, and in the Diocese of New York, to say nothing of other communities, there is a facade of ecclesiasticism, behind which there is sometimes an emptiness that is appallingly like death."

Walter Lippman in a recent article says: "He who complains without pointing to a remedy, falls into a class of those whom Mr. H. G. Wells once described as the Gawdsakers, because they go about wringing their hands crying 'for Gawd's sake let us do something'."

Dr. Bowie cannot be classed as a Gawdsaker. He at once proceeds to make constructive suggestions. "Death," he says, "does not need to have dominion over us. The promise is of life, to those who choose to grasp it. Let us ask how that life comes."

"In the first place it comes through knowing Christ."

"But why say anything so flatly obvious as that?—some one may interject. Well, is it so obvious? Obvious as to what ought to be, yes. But obvious as to fact? No."

"Wilfred Grenfell wrote a thrilling little book entitled, 'What Christ Means to Me.' How many of us could write one? We know the meaning of a lot of things: the meaning of figures, the meaning of congregational affairs, the meaning of budgets and of parish business. We can talk about those. Can we talk so assuredly on the meaning of Christ?"

"In large part, we cannot. Even if we have much to say, we have not created in our laity a simple and unembarrassed eagerness to listen. One of the gravest defects in our Church is the fact that most laymen have been habituated to think of their function in the church and outside it as not spiritual but material. They come to vestry meetings or to other church assemblies with the same mentality and the same set of instinctive values which they carry to the directors' room of a corporation. The church is another kind of a business that must be provided for; and when the business is transacted, their part in the church is done. How many, I wonder, have tried to get a vestry to devote a whole meeting not to any of their accustomed routine, but to a consideration of the Church's essential purpose: how far is it being religiously vital, how far is it giving them the spiritual help they need, how far is it making its neighborhood more Christian? How many have tried this?—and how many have been confounded by the awkward silences, the obvious uncomfortableness and unrest of men who felt 'caught out,' and wanted to get away?"

I summarize Dr. Bowie's suggestion as follows:

What the Church needs to become really effective in her God-given mission, is that her membership should be made up of men and women who know what Christ means to them, and who as the result of that experience, are ready and anxious to act as missionaries in the community in which they are living. It is by this individual effort that souls are won. Sir Cecil Spring Rice was right when he said:

"Soul by soul, and silently her shining bounds increase." It is along that path that we can

best move towards the gradual steady absorption into the living Church of the people of our land.

Dr. Bowie tells something of his own efforts along this line when he was engaged in parish work. He says:

"One of the things I think of with mingled gladness and regret is a custom I started in a parish I loved of asking the vestry two or three times a year to come down on a week-day morning for a communion shared just by ourselves, then to have breakfast in the rectory, and then to sit down a little while to talk together. I know by little things that one or two of them let drop that something deep and true in some of them at least was touched; but if I had the years to live over again, I should try much earlier and much harder than I did to believe in the spiritual responsiveness hidden somewhere in every man and, concentrating on the vestry first of all, never to rest until we had all called it forth together. The supreme need in our parishes is that we should have fewer Church functionaries, and more of the laity who will try with us unashamedly and rejoicingly to be Christ's men."



THE TEETOTAL ARCHBISHOP

The new Archbishop of Canterbury, like his father, is a teetotaller. One who knew him as a young Fellow of Queen's College, Oxford, recalls that Dr. Temple brought water drinking into favour when at Bump Suppers. "Billy's glass of water was carried into the hall amid cheers."

In this connection it is interesting to note that when Sir Stafford Cripps joined the War Cabinet, most sections of the Press stressed the fact that he is a total abstainer.



HOW MANY BISHOPS OF YORK?

There seems to be some divergence of opinion on the question of how many Archbishops of York there have been. During the past few days I have read a number of newspaper accounts of the enthronement of the new Archbishop and very few have agreed in this respect. Even Dr. Garbett made a slip in his address by referring to himself as the 91st Archbishop of York.

83 Predecessors

It appears that Paulinus established himself as Bishop in 627 and it was not until 735 that the diocese was raised to Archiepiscopal status and Egbert, the seventh bishop, became the first Archbishop. From that time until Dr. Temple's translation there have been 83 Archbishops.

In the Roman City

It is, however, evident that Christianity was established in the Roman city of York, since there was present at the Council of Arles in 314 a Bishop of York. The Romano-British Church was, however, overthrown by the English invaders, to whom Christianity came through the ministrations of Paulinus.

Comments Original and Otherwise

"Curate"

GENERAL DOBBIE'S CHRISTIAN WITNESS

Lieut-General Sir William Dobbie, formerly Governor and Commander-in-Chief of Malta, recently contributed the following testimony to *The Pilgrim of South Africa*:

"I gladly give my testimony to the saving and keeping power of God in Christ.

"I came to know Him as my Saviour forty-seven years ago, and all through my military service to the present day He has been my Saviour and Lord. Although I have often and often been unfaithful to Him, yet He has never been unfaithful to me, nor has He let me down. I have always been sensible of the fact that my sins, which were forgiven me when I first accepted Him as my Saviour, were blotted out once for all, and that in spite of my failures I have become 'a new creature in Christ Jesus.' That realization has given me a profound peace which none of the circumstances of army life in peace or war have been able to disturb.

"I should also like to testify that to serve God and to follow Him is a very real and practical thing in the army. The help that He gives is also real and practical, as I have proved times without number. I have made it a habit to bring all my problems to Him, both great and small, both professional and private, and I can testify that the help He gives is certain and convincing.

"I have known Him now for forty-seven years, and I could not face life without Him. I pity from the bottom of my heart those who are trying to live without Him. They little know what they are missing—it is no small thing to know that all the past has been forgiven, that help from the hands of Almighty God is available for the present, and that the whole future for eternity is assured. I am not presumptuous when I say I know that because it has all been given to me by His grace—apart from my own deserts. I commend such a Saviour to all."

What would it not mean to the progress of Christ's Kingdom if all who profess and call themselves Christians, whether High Church or Low Church, whether Romans or Protestants, could with honesty give a testimony like Sir William Dobbie. The Reader's Digest in a note appended to an article on Malta: *Most Bombed Spot on Earth*, says, "The hero of Malta is a man with a Bible in one hand and a sword in the other." The hero referred to is Sir William Dobbie.

CONTINUING STEADFASTLY

A series of five lectures were given at Wycliffe College last Lent by the Principal and theological professors. These lectures have since been published with the above title. They are based on Acts 2:42. "And they continued steadfastly in the Apostles' teaching, and fellowship, in the breaking of bread, and prayers." I commend the study of these addresses to any one

desirous of informing himself about the teaching being given at that institution charged with the responsibility of training young men for the work of the ministry. All the addresses are excellent, but the one that specially appealed to me is the one dealing with the subject of fellowship. From that address I quote as follows: "Probably never since the first century A.D. has such an opportunity faced the Church. Never in the history of Christendom have so many wistful eyes been turned toward her. She alone is the body which towers above considerations of nationality and race, of blood and soil, of culture and ignorance, because she alone is the body of Him who

"Can satisfy the needs and aspirations

Of East and West, of sinner and of sage."

She alone faces realistically the sin of man and sets over against it the love of God, which manifests itself in redemptive activity. And yet how do we, you and I, view the fact of a divided Christendom — of a dozen tiny struggling Christian communities in a town of a few hundred people, eighty percent of whom go to no place of worship at all — Anglican, Roman Catholic, Baptist, United, Presbyterian, Salvation Army, Plymouth Brethren, Seventh Day Adventist, Christian Science, Holy Rollers, and what not? Is this an interesting phenomenon to be viewed with a complacent smile, or is it a scandal and a disgrace to be tackled with daring and generosity by the members of the one Body?

Or once again, how are we to view the position of our Church finances? We are rightly thankful for the splendid task accomplished last year under the great leadership of the Bishop of Calgary. We are fully resolved to repeat this in 1942 and in succeeding years. But along with our just pride in this achievement, we must realize this astonishing fact, that if every Anglican communicant gave \$1.30 a year for work outside his own parish, our apportionment would be fully paid. If what we have said above with reference to Church finances being a means of measuring the sense of divine community or fellowship extant among us be true, there is no room for complacency here.

What does all this amount to? Surely this:—that we who name the name of Christ must examine ourselves lest, perhaps without realizing it, we have lost our *bride* in the Evangel which created the fellowship, our *passion* to spread the Evangel, and our *love* for Him who is Himself the Evangel and the basis of our fellowship."

The man who so expressed himself was Professor Coggan of Wycliffe College, Toronto. It goes to indicate that the missionary spirit that animated that institution under the leadership of that fiery old Protestant war horse, Dr. Sheraton, and backed up by such great Christians as Messrs. Blake and Hoyles, has not evaporated under the increased emphasis being placed today upon local needs. May it continue to grow and to make itself heard.

NO CREDIT TO THE CANADIAN CHURCH

In The Living Message I find a report of conditions in the M.S.C.C. Maple Leaf Hospital, Kangra, India, which concludes with the following paragraphs. The writer of the report is Miss Annie Edgar, R.N., and she wrote after a personal inspection.

"I could write at length about the splendid work that Dr. Florence Haslam is doing in spite of the great handicap of insufficient and bad accommodation and equipment. The overcrowding of the hospital testifies to the desire of people from near and far to be treated by her, and shows their confidence in her. She is efficient and conscientious in all her work but she is greatly handicapped. She cannot develop the work as she would like and as she thinks should be done. This morning I heard a patient say, 'I have full confidence in you. Do what you like,' when Dr. Haslam suggested a major operation.

"However, my purpose in writing this is not to tell about the growth of the work under Dr. Haslam but to show the disgraceful conditions under which she and the nurses have to work and in which the patients are housed. At a recent Mission conference, when this subject was brought up, Mr. Blackaller said that not many doctors would remain and work in a hospital where conditions were such as those prevailing here. This hospital is called the Maple Leaf Hospital. It is a thing that neither the Church of England in Canada nor the Land of the Maple Leaf can be proud of."

When the above was referred to the M.S.C.C. General Secretary he replied as follows:—

"The above extract is from a report sent to me earlier in the year by Miss Edgar, R.N. It tells its own story of the urgent need of improved accommodation for the Kangra Hospital. Canon Gould reported on this need when he visited Kangra in December, 1933. His recommendation that a new building be provided was approved. To make this possible the General Synod in 1937 approved an annual grant of \$5,000 for the ensuing triennium. Unfortunately, the income during those three years did not permit of it being paid. As a result, the situation remains much as it was in 1933. It is devoutly hoped that the appeal which the W.A. is now making with a view to remedying this situation will meet with the hearty response which it so well deserves."

But I cannot help wondering why some of the money formerly allocated to Japan could not have been used to supply this pressing need in India, especially when the expenditure was sanctioned by General Synod. I cannot help also wondering why the W.A. should be expected to supply the funds required, when the responsibility was accepted by General Synod sitting as a Board of Missions.

MORE ABOUT EVANGELISM

Dr. Woods, Bishop of Lichfield, in his Presidential address to the Diocesan Conference, spoke as follows:

"Let me press upon the diocese once again the urgent task and duty of winning into the fellowship of the Church those who stand apart and aloof. You know by now that I, personally, 'have a great concern,' as the Quakers would put it, about this matter of evangelism; but I hope you will feel with me that it is not possible to over-estimate its importance. Here is the great fundamental thing which the Church and all its members must be doing all the time. It is the inescapable responsibility laid upon us all, both by the direct command of our Lord and by the truly desperate need of the world all around us. As I have said again and again, the thing must be done in the main in the parishes by the parishes themselves, that is, by the rank and file of clergy and laity. The Church must get out of the habit of relying on extraneous assistance in discharging this responsibility. Nor should there be any antithesis here between the redemption of the man himself and the redemption of the environment in which his life has to be lived. Indeed, in any complete sense a man cannot be saved apart from his environment; for at least it is obviously not possible to live a life that is in any sense fully Christian in an environment which is non-Christian or anti-Christian. The whole vast enterprise of Christianising the social order is bound up at every point with the task of bringing individual men and women to God."

No one these days can read the London Church papers without being impressed by the frequency with which outstanding men, including the present Archbishop of Canterbury and his immediate predecessor have urged, and are urging, the supreme importance of evangelism in the work of the Church to-day, a duty which, as the Bishop of Lichfield says, is "the inescapable responsibility laid upon us all, both by the direct command of our Lord and by the truly desperate need of the world all around us."

In the same paper that published the statement by the Bishop of Lichfield, just quoted, there is published an extract from the address by the Archbishop of York, Dr. Garbett, on the occasion of his enthronement. He emphasizes the same need.

"The Church," he said, "has frequently failed to obey the commission to evangelize. Too often it has concentrated all its energy on perfecting its worship or organization. It has forgotten that it must be forever going forth to make converts, and has assumed too easily that its work is in Christian environment."

Here in Canada we hear a good deal about the importance of our not doing anything to compromise our ministry, and that is important. But a minister, however apostolic in character, if evangelistic zeal is wanting, will never win the world for Christ. Apostolic ordination, without apostolic zeal, will never get us anywhere.

(Continued on page 17)



Home Horizons

By Charity Mauger



One cannot but be greedy of the summer days that have gone so swiftly, and regretful of the hours spent eyewhere than out of doors. Even in September there are glorious hours of sunshine which will flood city lawns and yards, and which should not be wasted by anyone who has opportunity. Sun suits and sun bathing have been accepted, even by the most modest, and the results can be shown in the increased resistance to the winter's harshness, and a lessening of doctors' bills. The sturdy brown limbs of the children after weeks of freedom from all but the sketchiest garments, are a joy to see.

* * *

No Rest—Dulled Soul and Body

There hasn't been time to read a book during the past weeks, and we feel much the poorer and duller for that reason. A hasty glance over the newspapers late at night, an odd snatch of a magazine article or story; truly "all work and no play," or variation even, is just what it was always—dulling. Indeed, monotony can have a most devastating effect, whether it be monotony of overwork, or idleness, or emptiness. When it is a seven-day-a-week form of monotony the spirit dulls completely. It is easy to understand why the war-workers (earlier in the war in England), who were working seven days a week, went stale. When the seventh day is kept sacred to the demands of the spirit—even if that does not include attendance at church—it always lies as a prize for which to look ahead, even on Monday morning, and it comes steadily dearer as the wear and tear becomes worse. Sunday evening is perhaps the hardest time, for the joy of the day of rest is being overshadowed by the approaching Blue Monday. And, by the way, scientists say that Blue Monday is a logical physical condition, the result of letting down on Sunday, a relaxing of nervous tension.

Perhaps we told you before, but it is worth repeating, even as an indirect warning in totally different circumstances, of the woman who went on with her housework, and her babies, and her never-ending chores, day in and day out, not only seven days a week, but part of the evenings as well, until one day she stopped in the middle of the sweeping of the kitchen floor and standing the broom against the wall said calmly, "I'm through." She could not be persuaded to resume her sweeping or any other task. She

was taken to a hospital for observation and the psychiatrists found her profoundly puzzling and interesting. They decided to bring her her newest baby, sure that her finer feelings would assert themselves, but she resisted even this appeal, and stuck to her determination that she had finished with a life that tied her to a treadmill. We never heard the rest of the story, but it would seem a simple matter to suggest a solution. A lightening of the work, through labour-saving gadgets, if no human help were available; a brightening of the daily life through the channel that appealed in that particular case, and an effort to make the seventh day the Sabbath insofar as farm duties will permit. Many of us need a variation of these same remedies.

* * *

We Are Trustees, Not Owners

There is one necessary adjustment in the interest of a harmonious world of the future to which our minds can become accustomed even in these days. Atlantic Charter makes clear that in the future all nations must share with other nations their available supply of raw materials, so that prosperity may be universal, and no one nation can arouse the envy and hatred of others by controlling any commodity which others require.

We, in Canada, have been told all our lives that our natural resources were unlimited and would some day bring us untold wealth. The various provinces have at times demanded control of some one or other of their own resources, and the idea that any other portion of the globe would some day be sharing these under some scheme of exchange, would at one time have seemed fantastic. It will take considerable consideration and we can begin far in advance.

Somewhat on the same order we can begin to realize as individuals that all we have and are must be considered in trust. The portion of the earth which we are fortunate enough to call our farm, or our lot, demands from us such treatment as will make it fruitful for those who will come after. The trees, the shrubs, the fruits and flowers will be gratefully received. The sweet briar which marked the border of my great grandmother's garden path always seemed a message which made her a real person. This frightful war has surely taught us that something is demanded of each one of us. It may be



active service or secondary service, it may be physical exertion, or mental, it may be for the present, or in preparation for the future.

* * *

Seek the Why of Adulteration

Perhaps some of you will remember our concern a month or so ago, over the bag of the reinforced flour which bore the cryptic statement, "This flour contains improvers." Thanks to a friend who is keen on proper nutrition, we have had those words interpreted. They do not refer at all to the new vitamin content, and they are to be found on other bags of various varieties of flour. What they do mean is that mention must be made of any foreign substance in the flour, and the "improver" refers to the filler which is added to give bulk. We were told what that filler is, but will leave it for those interested and concerned, as any head of a household should be, to discover for herself. Then perhaps she will ask herself why her family should have adulterated bread in this land of plenty, and seek to find the remedy for the practice.

This Vitamin B flour may be a vast improvement on ordinary white flour but it is still far from being as nutritious as the whole wheat flour which can be had everywhere. Rye flour is also obtainable, as well as the rye bread which is perhaps an acquired taste. The Norwegian flours who are training in Canada have a special bread prepared for them of whole grains, as our breads have not sufficient food value. Even the German prisoners, so we hear, remark on the lack of substance in our bread.

Canadian millers and bakers say the natives of this country will not eat wholemeal breads as a steady diet. Perhaps they are right, but a change should come which would prove them wrong before long. There is a lot of bunkum being fed to ignorant people about flours and breads, and natural elements, and synthetic reinforcements. We would be wise to get down to simple fundamentals and demand natural whole wheat bread and learn to like it, if we do not already do so.

* * *

Hope More Helpful Than Despair

There seems to have been a bright spot in the realm of national politics during the closing days of debate in the House of Commons, despite the gloomy reports of constitutional pressure, and resultant democratic gains which must be the interpretation of swelling public opinion. True, at the present time, the press is demanding less censorship of an unwarranted sort, and we know many who honestly believe our country is in danger from its own rulers, but we personally will cling to our bright spot. We know it is considered beneath normal intelligence to believe any words which any politician whatsoever may utter, or not to realize that there is always a secret sinister motive behind the seemingly constructive move; but superintelligence which leads to such disillusionment seems rather sad. Personally, we prefer to cling to the belief that honesty and sincerity are still to be found, at least in sufficient quantities to act as leaven. And lively debate is an excellent clearing ground for grievances.

It was gratifying, too, to read that the leader of the French-Canadian bloc, having fought the conscription issue in Parliament to the bitter finish, made the announcement that when the measure became law it would be obeyed. There is surely hope in such a promise.

* * *

We talk—a bit grandly and a bit vaguely perhaps—of the better world after the war. It must, to be a safer world, have bills enacted by Parliament at the overwhelming behest of the citizens at large. Unless we have some faith in the men and women we send to Parliament what hope can we have for that time for which we all yearn so earnestly? George Bernard Shaw says the British Parliamentary system must give way to a different form of government, but does not give much conclusive advice as to how to improve it. Here, in Canada, the C.C.F. has just become the mouthpiece in Parliament of the Labour Party, a move which must mean more effective strength. It doesn't seem so much a new form of parliament that we need as a strengthening of the present form, by the increased interest and enthusiasm on the part of the men and women who send the representatives to Parliament.

* * *

And now here is a word from Anne Sutherland Brookes, wife of the incumbent of our Church in Acton, Ont. She says:

"No grimmer tax is levied on humanity than the need for patience. Yet the birth of all things is prolonged and tortuous, and, if hurried, turns life into death. In steadfast patience is the picture painted, the soul made holy, the world reformed, the new life given, the victory won. Let us, labouring, be patient."



CANTERBURY UNDER FIRE

It is now permissible to give some account of the damage done in the air-raid on Canterbury on June 2. Fortunately, the low-flying enemy aircraft failed to do any serious damage to the Cathedral. Here and there the fabric was cracked by the blast of the high explosives that made six craters in the precincts, and the remaining glass windows were all broken.

The Cathedral was saved from destruction by fire through the courage and alertness of the firemen, who ran up ladders attached to flying buttresses and either put out incendiary bombs or flung them off the roof, for more than an hour.

A bomb demolished the Cathedral library, a nineteenth-century building; but the fourteenth-century Chapter House escaped with little injury. The Deanery, which had been damaged in a previous raid, was hit again, and other Chapter residences were damaged. The brewery and bakehouse of the old monastery, now forming part of the buildings of the King's School, were damaged, together with the modern schoolhouse.

Considerable harm was done to the modern buildings of St. Augustine's College. The oldest church in England to be dedicated in honour of St. George was burnt out, but its twelfth-century tower still stands.



SEPTEMBER

1. Giles, 725.
6. FOURTEENTH SUNDAY AFTER TRINITY.
8. Nativity of the Blessed Virgin Mary.
13. FIFTEENTH SUNDAY AFTER TRINITY.
14. Holy Cross Day.
16. Ember Day.
Ninian, Bishop of Galloway, 432.
18. Ember Day.
19. Ember Day.
Theodore, Archbishop of Canterbury, 690.
20. SIXTEENTH SUNDAY AFTER TRINITY.
21. **St. Matthew, Apostle, Evangelist and Martyr.**
26. Cyprian, Archbishop of Carthage, Martyr, 258.
27. SEVENTEENTH SUNDAY AFTER TRINITY.
29. **St. Michael and All Angels.**
30. Jerome, Presbyter and Doctor, 419.

FORWARD DAY BY DAY

(Monthly Selection)

God the Father

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. (St. Luke 22:41, 42).

Since God is our Father we must talk to Him as intimately as we talk with an earthly father. It is not enough to talk *about* religion. Talking about religion and God, and never addressing Him, is like sitting at a table and not eating the food. We rarely do this to food, but we commonly do it to God.

Suppose that we spent our time analyzing food and never eating! We would starve. Or suppose we spent our time talking about the person next door and never making an effort to know him. We could not reap the benefit of his company. The same is true of religion. Prayer, talking with God, is to the life of the spirit what water is to a fish. Prayer is the heart of religion.

Never just talk *about* religion. That is not enough. Do what our Lord did. Go down on your knees and say "Father." In prayer the relationship between man and God is always "I and Thou."

Talking *about* religion is like walking around and around a swimming pool talking about its merits and yet never diving in. Don't walk around and around religion.

Dive in. Pray. Say "Father."

BE FAITHFUL TO THEM

Sir,—A South African rector's counsels for these days are such as we might well heed and practise. He says in effect:—

1. Our men in action on all fronts need a Church in action on the home front. Let us who in the providence of God are much more happily placed not fail to do our duty by them.

2. Let us curtail our luxuries by living simply, by reducing the sums we spend on, e.g., tobacco and intoxicants (which total annually three hundred times the sum we, a Christian nation, greatly blessed of God, give to help other peoples to become Christians).

3. By determining not to make money out of the war.

4. By doing one's best to bring one other person to Christ.

5. By exercising far more effort and care to the spiritual well-being of our children.

6. By spending each week as much time in prayer and worship as we do in amusements, sports, etc.

7. By proclaiming, as some of our naval and military men are doing, our trust in the living God.—Yours, etc.,

"AN OLD READER."



Canon McDonald has organized for the A.Y. P.A. Local Councils of the city of Toronto a School of Instruction in the Christian Faith, to be held in Sheraton Memorial Hall, Wycliffe College, on Thursday evenings, September and October.

The teachers and the topics for each evening are as follows:

September 17—Rev. G. N. Luxton and Professor Coggan.

"What shall we believe in? What can we believe in? What must we believe in? Why and how did the creeds arise? Do intellectual difficulties often form the real reason why young people neglect their Church?"

September 24—Professor Dillistone and Rev. C. D. Gemmill.

"How did Jesus' first followers come to believe that He was the Son of God? How do we? How can I know the living Christ?"

October 1—Canon W. G. Nicholson and Rev. R. J. Shires.

"Why believe? Why not just be good?"

October 8—Rev. A. Briarly Browne and Professor Evans.

"What is God's relation to the world? How does He work in it? Does God speak to us as He did to Moses and Abraham and St. Paul? Does God appoint everything that happens to us, pleasant or unpleasant?"

October 15—Canon Moulton and Dr. Snell.

"Why did Jesus die?"



We are all frail, but remember, none more frail than thyself.

—Thomas a Kempis.



One Communion and Fellowship

Probably the First Verse in
the New Testament

Rev. E. R. James

PAUL, AND SILVANUS, AND TIMOTHEUS, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.—I Thess. 1:1.

This is the first mention of our Lord Jesus Christ in Christian literature. Very probably this is the very first verse of the New Testament. Are you startled? Modern scholarship tells us that this Epistle was written about A.D. 51; that is, about twenty years after the death, resurrection and ascension of our Lord. The opening words are most instructive; they are full of theology—that hated word dogma.

Imagine a Greek gentleman, widely read in the scholarship of his day, unrolling this manuscript. He sees that the writer is a Jew with a Roman name who gives the Jewish salutation of peace in the Name of God the Father. Very probably the Greek gentleman had read with pleasure the orations of Moses in the Greek translation of the Hebrew Bible in the Book of Deuteronomy, which rank with those of Demos-

thenes. Moreover he knew that the Jewish people believed in the One living God, whom they called Jehovah, the Father, and held tenaciously to this faith.

He would be interested, if not astonished to read the coupling of the Name of God the Father with Jesus Christ. We are so familiar with these expressions that we do not realise their deeper meaning. The Name of Jesus would be familiar to him. It was the old word Joshua, which meant Saviour. Christ meant The Anointed One. It was the title the Jews applied to the man who would deliver them from the Roman yoke. He would be more gifted than Alexander the Great or Julius Caesar. So he can understand that this "Jesus" is given the title of "Christ." But there was a greater word added. It was "THE LORD." In that Greek translation of the Old Testament the Name Jehovah was translated as "The Lord."

This thoughtful Greek gentleman would come face to face with the problem. How is it that a Jew would add to the divine name of God the extraordinary words, "The Lord Jesus Christ"?

St. Paul answers the question. St. Paul was no ordinary Jew. He was a member of the strictest sect of that nation and would gladly die under the severest torture rather than deny that Divine Name. With all his heart, mind and soul he believed in the One Living God.

But he had passed through a marvellous experience. Once he had been a persecutor of the followers of this Jesus Christ. Then at the gates of Damascus the Lord Jesus met him. He became convinced that Jesus is indeed the Christ the Lord. As a Jew he had to make room for Jesus Christ in his thought of God. This was no easy thing. He went into the wilderness of Arabia to think out the problem. This



The Conversion of St. Paul.

belief had cost him the loss of friends and high social position and brought him bitter persecution. He gave Jesus Christ the value of God; that He is indeed the Son of God in a mysterious sense of the word.

There is more in this verse. He sends salutation to both Jew and Greek. The Greek gentleman knows the gulf between the Jew and the Gentile. The Jew looked upon himself as superior to the cultured Greek or the proud Roman. So you see what an advance it was for a Jew to send greetings to both Jew and Gentile.

The greetings are typical. "Grace be unto you." Grace meant all the beauty of manner and thought, which was the peculiar joy of the cultivated Greek or Roman. The word "Grace" made an enormous appeal to the Greek or Roman gentleman of that day.

"Peace." Palestine was a land where peace was almost an unknown word. It was the battle ground of foreign armies from the east, west and south. Peace was a precious word to the thoughtful Jew. He could wish his friend nothing greater. "Peace be unto you" carried an intense hope to every thoughtful Jew.

There is still more. Who is this Jesus Christ to Whom is given the title "LORD?" He is placed on an equality with God. He is given the value of God. He is to the Christian the Saviour of mankind, the Head of a new race, the King of Kings and Lord of Lords. Only those who have experienced His power to save can say with deep feeling and adoration: "My Lord and My God." Think of these things.

THOU ART THE CHRIST, THE SON OF THE LIVING GOD



Recent Sayings and Doings

Dean ZeBarney Phillips of the Episcopal Cathedral, Washington, died under tragic circumstances. The druggist who filled the physician's prescription misread grams for grains, thus making the medicine 15 times stronger than was intended. He had been chaplain of the American Senate for 14 years.



No compromise with Satan is possible . . . We shall fight for a complete peace as well as a complete victory. Strong in the strength of the Lord, we who fight in the people's cause will never stop until that cause is won.

—MR HENRY A WALLACE,
Vice-President of the United States.



The Colonial Society's sermon was delivered by Rev. L. D. Weatherhead in St. Sepulchre's Anglo-Catholic Church, which has been the temporary home of the City Temple congregation since the destruction of that great building. In reference to the kindness of the Anglicans, he said: "I for one would be very happy if the crumbling of the dear old walls of the City Temple became the occasion for the crumbling of denominational walls.

Earl Baldwin of Bewdley, as President of the Dr. Barnardo's Homes, estimates that 3,700 old Barnardo boys and girls are now serving in the British Forces, 63 having died in the war, 30 being prisoners of war and eight missing. Viscount Bennett pointed out that the first of these boys and girls to settle in Canada arrived just 60 years ago. He added: "In philanthropy, which the people of this island have championed, a standard has been set for the world."



The Convocation of Canterbury has adopted a resolution asking Convocation to review and, if need be, revise the regulations governing exchanges of pulpits between the Anglican clergy and Nonconformist ministers, and the circumstances connected with united services.



Three lawyers drew from the Government a total of \$20,914 for their services in connection with the Hong Kong investigation. The fourth lawyer refused to send in any bill. He gave his services as a patriotic duty. Big pay for six weeks' attendance



Rev. David Railton, after 30 years as rector of Liverpool, has resigned and applied to the authorities of the Church of Scotland for a license to serve voluntarily in that church. The Scottish Guardian (Episcopalian) comments as follows:

"It seems hardly playing the game for a priest of the Church of England to come to Scotland and start a private re-union campaign with the established Church (Presbyterian)."



By the death of Rev. the Hon. James Adderley, popularly known as "Father Jim," the Mother Church has lost one of her most devoted priests. His father was Lord Norton, but Father Jim gave up all worldly titles and ambitions for the sake of the poor and downcast in Birmingham and Bethnal Green, London. In a sketch of his ministry it is stated that "His love and understanding of the poor was very real, and his work among the artisan population very remarkable."



As between Dominion United Church in Ottawa and St. Andrew's United in Westmount, Que., a certain difference of opinion seems to exist. Anyway, while the calendar for the Ottawa church was announcing as a sermon subject: "'Happiness—In Spite of . . .'" The Minister at both services," the Westmount church was advertising: "'What Brings the Greatest Happiness?'" Rev. Dr. Kerr at both services.

—Maclean's.



A holy life will produce the greatest impression. Lighthouses blow no horns; they only shine.

—Moody.

News Across The World

Dr. Waller to be Repatriated

Rev. J. G. Waller, D.D., the first foreign missionary of the Foreign Missionary Society of the Provincial Synod of Canada, was sent to Japan in 1890. Most of his fifty-two years in Japan have been spent in the City of Nagano.

Early in 1940 when our missionaries found it necessary to leave their work in Japan, Dr. Waller chose to remain, but a wire has been received from the Under Secretary of State for External Affairs to the effect:

"John Waller returning on exchange vessel from Japan. Expected to arrive about September first."

Japan Begins Unification of the Chinese Church

"Reorganization of religious bodies is proceeding. A union Protestant body has been organized for North China, with headquarters in Peking, following in general the lines forecast by the Church in Japan. Chinese Church leaders make up the governing bodies, with Japanese pastors as advisors. Branch organizations will be formed in the main cities of North China. Naturally missionaries from enemy countries are barred from participation because of their citizenship. Finances have not yet been discussed. We hope that the Chinese Christian Church may make strides toward unity and self-support under the present conditions."

"The Japanese demands on the Chinese Church are that they sever relations with English and Americans; that they become self-supporting and that they unite in one organization." . . . "The churches now have Japanese councillors for each one. These must be present in all meetings."

The Church in China needs the prayers of all Canadian Christians that the present difficult period may be to the Glory of God and to the building of a stronger, more unified Chinese Church.

Miss Marie Foerstal, British Embassy, Japan

Since the outbreak of the Pacific war, December 7th, 1941, no word of any kind had been received from Miss Foerstal, formerly of our Mission in Mid-Japan, until July 7th, when a message was received from the Under Secretary of State for External Affairs, as follows: "Am fine. Evacuation Canada-wards doubtful."

Progress at Palampur, India

A letter written in March from Rev. Geoffrey Guiton, Principal of the Harriet Buchanan School, Palampur, brings good news of the work there:

"In spite of 'wars and rumours of wars,' the work still goes on. Of course, things in the school are now a bit disorganized at times, owing to the changes in staff when men go overseas;

but on the whole it has been a year of good progress. Numbers have gone up again; and promise to go up more in the future. The district Board Middle School, which we have been hoping for some fifteen years would close, so as to remove unhealthy competition in fees, etc., has decided to give up the fight, and to turn themselves into a Vernacular School. If this is done in April, as it is planned, we will have at least fifty more boys. Numbers are now so big that our accommodation is strained to the limit; I

had to rent another big house in October, and we could do with more room again now.

"The school is getting so well established now that it is very largely a matter of 'carrying on'; there is not the opposition, nor the difficulty of getting boys that we had a few years ago. Of course, no one can tell what will happen in the future; the war news is not good, and the war is right at India's door

now. But everyone is getting ready. Our ambulance group in the school have already volunteered to go anywhere in India to help, and a lot of our men and boys are enlisting all the time."

A "Ghost Town" Re-peopled

Slocan City, B.C., until recently a "Ghost Town" has been re-peopled with eight hundred Japanese women and children—and more are to come.

Church groups working among the Japanese have been helping the B.C. Security Commission to register the people for these interior towns. The Church of England are registering for Slocan City.

Our workers: Miss M. Foster, Miss H. Horobin, Miss Hiroko Shimada, and Miss A. M. Cox, a retired but very active English Missionary, have been on hand to welcome and help the people as they arrived. This has given our workers the opportunity of getting to know the people. There is a wonderful opportunity for direct evangelistic and Christian Social Service work. The latter is carried on in connection with the Welfare Department of the B.C. Security Commission and the R.C.M.P.

Sunday School and Japanese services are held in the Anglican Church. Those who understand English join in the regular congregational service. The kindergarten, Sunday and week-day, is held in the United Church. A library has been built up there also for the young people. Classes are held for women, and for the young women who are giving very capable help in the Daily Vacation Bible School for the children.

This evacuation of the Japanese from the Coast is providing an unsurpassed opportunity for Christian Service among them, for our missionaries and for the local people some of whom have shown a very kindly and co-operative spirit toward the visitors.



Great Encouragement!

Payments by all Dioceses at the end of the half year toward the work of the Church through its Boards of Missions, Religious Education and Social Service, was 49.7% of the half year's total requirements, or about \$10,000 more than was contributed during the same period in 1941. Make 1942 another year of triumph for the Church of England in Canada!



**GENERAL BOARD OF RELIGIOUS
EDUCATION
PUPILS' EXAMINATIONS, 1942**

Special G.B.R.E. Awards

Through the kindness of individual churchmen, interested in the work of the G.B.R.E. special awards are made available from year to year, in connection with the examinations conducted for Sunday School pupils.

These awards are given to the pupils taking the highest standing in the examinations based on the Courses of Study prescribed by our Church.

The successful candidates for 1942 are as follows:

Junior Graded and Uniform (Course No. 8)—J. Beaumont Award. Helen Blott, St. Paul, Dunnville, Ont. (Diocese of Niagara).

Senior Graded—(No. 11)—J. Beaumont Award. G. Henry Johnston, St. Mark, St. Vital (Diocese of Rupert's Land).

Senior Uniform (No. 8)—Maurice Cody Memorial Award. Joan Denyer, Christ Church, Saskatoon, (Diocese of Saskatchewan).

Advanced Uniform (No. 8)—Maurice Cody Memorial Award. Velma Law, St. Andrew, New Carlisle (Diocese of Quebec).

Junior Bible Class—Major Hethrington Award. David Stanley, Christ Church, Deer Park, Toronto (Diocese of Toronto).

Junior Graded (No. 6)—James Nicholson Award. Hazel Winfield, St. Paul, Crooked River, Sask. (Diocese of Saskatchewan).

Junior Graded—(No. 7)—James Nicholson Award. John E. Sworder, St. Mary, Regina, (Diocese of Qu'Appelle).

Senior Graded (No. 10)—James Nicholson Award. Jean Dunbar, St. John, Hamilton (Diocese of Niagara).

SUNDAY SCHOOL BY POST

Junior—Bishop Stringer Memorial Award. Mae Wall, Mirror Landing (Diocese of Athabasca).

Senior—Major Hethrington Award. Lisbeth Sloman, Clinton (Diocese of Huron).

Advanced—Muriel Brock Award. Raymond Bonner, Mildmay Park (Diocese of Qu'Appelle).

Junior Bible Class—Muriel Brock Award. Joan Sloman, Clinton (Diocese of Huron).

Religious Tract Society Awards

For several years, the Religious Tract Society has very kindly awarded prizes of Bibles and other books to those writing on the G.B.R.E. Examinations.

These awards are open to those who were not successful in obtaining G.B.R.E. Special Awards. This year there were 233 awards.

CHURCH UNITY

The published report of the joint committee of the Episcopal and Presbyterian churches of the United States, looking toward the union of these two bodies, will be received with thanksgiving by all churchmen of good will. The publishing of this report does not mean that tomorrow or the next day the two churches will merge. It does mean that one more step toward unity has been taken.

The agreement sets forth the Bible as the rule of faith and life and provides for use of the Apostles' and Nicene Creeds, the Confession of Faith and the Book of Common prayer being held to contain the system of doctrine taught in the Bible. Baptism must be by water and in the name of the Trinity. The Holy Communion is to be celebrated with specified requirements.

The ordination of clergy is to be by Bishops and Presbyters. Consecration to the Episcopate is to be by at least three bishops and the Presbytery of jurisdiction and provision is made for the merging of the Licentiate as it exists in the Presbyterian Church, and the diaconate as it exists in the Episcopal Church.

These are all steps in the right direction. We hope and pray that it will not be long, when both bodies will approve this agreement. In the meantime the individual members of each congregation can pray for God's guidance of the Joint Committee of the two churches, that they may continue to labor wisely for Christian unity. (Southern Churchman.)

**ONE HUNDREDTH ANNIVERSARY**

Trinity College have arranged for a Service of Thanksgiving to be held in St. James Cathedral, Toronto, on Monday, September 14, at 8.15 p.m., to commemorate the One Hundredth Anniversary of the founding of the Diocesan Theological College at Cobourg, the first Theological College in this Province. This College continued until 1851 when it was merged in Trinity College which was founded at that time. The preacher at this service will be the Right Reverend G. Ashton Oldham, Bishop of Albany.



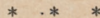
If there is one truth more than another on which the young may begin to build life, it is this: that each time you decline a duty to which your better self prompts you, you become less capable of doing it; and on the other hand, that each resistance to temptation, each humble and painful effort after what is good is real growth in character. —Marcus Dods.



If God only is worthy of our highest love, that which He loves can alone be worth our search.



—J. N. Grove.



Thou that has given so much to me.
Give one thing more, a grateful heart,
Not thankful when it pleaseth me
As if thy blessings had spare days,
But such a heart, whose pulse may be Thy praise.
—Geo. Herbert.

One Hundred Years Ago

Quebec Clergy Reserves: The Bishop to the Secretary of the Province: Quebec, 4th Oct., 1842, expressing the desirability that the affairs of the Clergy Reserves Corporation of the Diocese of Quebec be wound up, the whole administration of the property having passed into the hands of the Crown Lands Commission and the functions of the Corporation being considered as extinct. (Pub. Archives).

Ordination. Quebec. On 29th Sept., 1842, Mr. W. Morris, as Deacon, who will go to Huntingdon to replace Mr. Allen, who goes to Christieville (Iberville); and the Rev. Geo. Milne, missionary in Bay of Chaleurs. (The Church.)

Mascouche, Canada East: The Rev. I. Torrance to the Bishop 5th Sept., 1842: I reside at Mascouche where I officiate every Sunday (excepting upon four days in the year). I go to **Terrebonne** (Court-House), and preach to a congregation of 50; to **Wesleyville** (log-house) congregation of 100 (New Church at Glasgow is in a forward shape); to **Kilkenny** over roads passing all conception for 15 miles, then walk two miles through dense forest to the church, by which time am generally exhausted; congregation of 100; to **Paisley** and North River: returning to my Parsonage on Thursday or Friday: (S.P.G. Letters).

Toronto—Bishop's Salary: Dr. Strachan was genuinely concerned because of the transient nature of the slender provision made for the Bishopric of Toronto and wrote to the Archbishop of Canterbury 21st May, 1842, and to Lord Stanley, Secretary of State for Colonies, and Sir Chas. Bagot, 10th June, 1842, in spite of the failure of the Archbishop to secure the needed provision, he determined to write again to Lord Stanley, pointing out that there is no source for such provision in Canada but the Clergy Reserves. He wrote to the S.P.G. commenting on their grant of £300 to him and his need of increased income, 5th July, 1842, and again he wrote to the Archbishop of Canterbury asking His Grace to recommend that the S.P.G. offer of a grant to him be increased to £500, the S.P.G. to be re-imbursed when the Clergy Reserves fund shall be settled. (Ont. Arch. Strachan Papers).

(The first two Bishops of Quebec received £3000, the third received £2000, and Dr. Strachan £1000, out of which he made a liberal allowance to his assistant in the parish, as Dr. Stewart and Dr. Mountain had done).

London, Canada West. A Branch of the Church Society was formed 8th Sept., 1842, for the London Brock Talbot and Huron District: Col. Burwell gave 1050 acres of land to the Society.

Huronario Church. The corner stone was laid by the Rev. R. J. MacGeorge, 14th Sept., 1842. The church will be of mud brick, the fittest building material. This brick is unburnt.

Cobourg Institution. The Professor of Theology will resume his course of lectures at Co-

bourg Oct. 3rd., to be concluded 31st Dec., 1842. ("The Church")

Sarnia. 26th Aug., 1842, we embarked on a steamer at Ft. Michellmackenac and reached Sutherland's wharf on the River St. Claire the next day. The Rev. A. Pyne of Moore and Sarnia entertained us. The brick church in Sutherland village is ready for consecration. 27 confirmed. Service 6 miles away in neat church built by Mr. Talfourd. 30 Aug., at Sandwich, the Rev. T. E. Welby, 43 confirmed! 1st at Amherstburgh, the Rev. F. Mack, 18 confirmed. At Colchester the Rev. F. G. Elliott, 22 confirmed. 3rd Sept. to Windsor. Regretted not being able to cross to Detroit to pay my respects to Bishop McCoskry of Michigan. To Chatham, the Rev. W. Hobson, 27 confirmed. The church is far from the busy part of the town. To Delaware, the Rev. R. Flood, Indian Mission in flourishing state, 32 confirmed. On 7th Sept., Indians assembled. A great day. The great Chippewa Chief Cunatuny was to be baptized and confirmed. The schoolhouse would only contain half the number assembled. The Chief's public profession of faith had been with him for years a matter of solemn consideration. According to Indian custom I shook hands after service with every individual present. The pagan Indians attend services but paint their faces and do not kneel. The conversion of the chief is expected to operate favourably.

London: We drove in a strong waggon to residence of the Rev. Benjamin Cronyn. I was gratified to find 16 of my clergy assembled for establishment of a branch of Church Society, (that noble institution) on Sept. 8th. At **Goderich** the congregation are building a large brick church, a great ornament to the town and a striking object from Lake Huron which it overlooks. Site is on high bank of the river Maitland. The Canada Co. and S.P.G. have given liberal gifts towards building the church. Two clergymen only in the district. The Rev. R. F. Campbell, Minister of the Parish. Service Sunday, 11th Sept., in temporary church. Goderich gives many indications of future prosperity. Harbour Courthouse Gaol erected by Can. Co. Delicious water — fine springs in every street.

London: I engaged a man with a common farmer's waggon, strongly built, and a stout pair of horses for the remainder of my journey. To the Rev. C. Brough's mission 3 miles from prosperous London, on the Thames, an excellent parsonage and glebe. Tastefully situated on the river's banks . . . his active and untiring energy . . . large congregation in the church, 22 confirmed. The labours of the Rev. B. Cronyn, worthy and zealous rector, are now confined to London. Next day, Sept. 16th, to **Adelaide**. To the residence of the Rev. Dominic Blake . . . kind and amiable minister. Large portions of roads covered with logs . . . the most disagreeable and fatiguing species of road to travel upon in a heavy waggon without springs. (Memoir Bp. Strachan).

Diocese of Quebec

During the past month an old institution that has served the Church in Quebec for well over a century removed from the city and took up its abode in Coaticook. Formerly known as the Church of England Female Orphan Asylum and founded at the time when medical science was unable to cope with the fearful ravages of cholera and typhus upon emigrants from Britain landing at the port of Quebec, it was able to shelter numbers of unfortunate children who suddenly found themselves orphans in a strange land.

The building on Grande Allee which it has just vacated was sold to the Government for \$75,000.00 and, through the kindness of Miss Norton of Coaticook, a new home consisting of a spacious, modern house, surrounded by a marvelous lawn, has been presented to it so that the financial worries of the Ladies Committee in charge have come to an end. But another problem has arisen. Social conditions today in the diocese do not seem to produce orphans in sufficient numbers to warrant the opening of a large building for their use alone. The future will solve this problem which has already been an acute one.

No small regret is felt by Quebecers at the departure of this old institution which, in recent years, has been re-named Bishop Mountain Hall and which for a period of 14 years was managed by the Sisters of St. John the Divine, Toronto. It has always occupied a prominent place in the city — at one time it was situated on the Esplanade near the Jesuit Chapel; at another time on the Ste. Foye Road, along with the Male Orphan Asylum, in the Finlay Home, and for the past 60 years in the old stone building on Grande Allee which was purchased from the Government who had used it as a Military Asylum for widows of soldiers.

* * *

The dozen families, who are members of the Church of England and live in the great aluminum mill town on the Saguenay River, known as Arvida, have formed a congregation and are making plans to build a church which no doubt will serve others besides themselves. There are now over twenty-thousand people in the district which twenty years ago was uninhabited. The management of the company, being a part of the great Alcoa industry, is in American hands but the employees are French speaking with a small sprinkling of English who already have created a fine United Church in the town. It is now proposed to mark an important Diocesan Centenary by raising funds to assist Arvida church members build a church. A century ago the diocesan finances were placed upon a substantial foundation by starting the long process of transferring them from English to Canadian hands, the organization then created being known as "The Church Society of the Diocese of Quebec."

The Bishop, in his pastoral letter, dated Quebec, July 7th, 1942, (exactly a century since the day when a former Bishop of the Diocese in-

augurated the Society at a public meeting held in Montreal) called upon the diocese to mark the occasion by taking a forward step by assisting Arvida build a Church, and not by indulging in self-congratulation.

Nonetheless the Society deserves congratulation because it has enlisted the support of such upright business men during the past century that financial losses have been at the minimum, and the assets have steadily increased. The present treasurer is Mr. Walter H. Henderson.



How a Cathedral Surplus Produced a Miracle

St. Paul's Cathedral, Buffalo, N. Y., is a large and prosperous church. A surplus in its budget was realized this year, although the parish increased its pledge to the diocese and to the National Council from \$12,000 to \$13,000 and contributing \$1,700 to the Army and Navy Fund.

Dean Pardue, of St. Paul's, knowing of a small mission in a working class neighborhood, which for a long period of time had been unable to reduce a \$1,400 mortgage, offered the mission \$700, if the mission congregation could match the sum. Result—the mortgage was burned a short time ago.

Pleased over the success of the venture, and wanting to put its excess money where it could be used to the best advantage, St. Paul's made a bargain with a small mission at Williamsville, which was doing a splendid work under the charge of the Rev. Frank Patterson, but which had a \$600 mortgage.

Three hundred dollars to be matched by \$300 from the mission was offered. At a recent meeting to hear the report of the mission's campaign for its share, Dean Pardue told the story of the bargain, offered St. Paul's check—dependent on \$300 from the mission.

Mr. Patterson rose to give the mission report of the campaign to raise \$300. Not \$300, but \$2,600 had been raised! The story of how the mission previously unable to throw off a \$600 debt, had raised over four times the amount is still being discussed. Concerted effort, a little help to get started, and another mortgage was burned.—The Living Church.



THE TWO PRIMATES

Many people have been mystified by the fact that the Archbishop of Canterbury bears the title of Primate of All England while his brother of York is known as Primate of England. It may be recalled that this point was discussed at considerable length by the Council of Windsor in 1175, who asserted the supremacy of Canterbury over the whole of Britain, but the strife of precedence between the two Archbishops continued until the fourteenth century. Thus we find that from 1353 the Archbishop of York is styled Primate of England. This is a typical example of British compromise!

Comments Original and Otherwise

(Continued from page 7)

PRESBYTERIAN TALKS TO EPISCOPALIANS

The Living Church reports that the Rev. W. H. Denny, pastor of Boston's largest and best known Presbyterian Church, addressed a gathering of Episcopal clergy at Cambridge on June 8th. His subject was "Steps Toward Reunion." Dr. Denny was very outspoken, and gave it as his opinion that ecclesiastical arrangements like the present Joint Ordination plan, could amount to nothing real, until both churches had cleaned house and re-devoted themselves to Christianity.

It seemed to him that Episcopalians were very feeble prophets and that Presbyterians had lost sight of the real significance of the Eucharist and of worship. Each communion sees the faults of the other, but not its own. Episcopalians are not ready to trust the sacramental practice of Presbyterians, and with good reason; but there are many Presbyterians, like himself, who are fearful of reunion now because of the theological vagaries of the Episcopal Church, which permits its priests, and even some of its Bishops, to teach a Unitarianism which makes the Incarnation utterly meaningless. "Your matchless Prayer Book means little or nothing if your ministers are permitted, as they are, to deny from their pulpits those fundamental Christian beliefs and convictions about who and what Jesus is, which are enshrined in that book."

Unfortunately the teaching of "a Unitarianism which makes the Incarnation utterly meaningless" is not limited to the United States. It is not long since I heard a rector tell his congregation on Easter Day, that they were to clear their minds of any idea that anything ever happened in Palestine different from every day happenings to-day, or that anything happened two thousand years ago contrary to what is happening to-day, and that the experience of the Apostles at the time of the Resurrection was a purely psychic matter, something subjective, and incapable of proof.

ARNOLD OF RUGBY

In a recent issue of *The Spectator* (London) there is an article on Arnold of Rugby written by the present Head Master of that school. The occasion is the centenary of Dr. Arnold's death. After pointing out the emphasis that the great head master put upon religious teaching he goes on to say:—

"It is the point where modern education has failed, and so failed in every point. An exaggerated belief in freedom of thought has practically left the younger generation to form its own creed, and scepticism, miscalled healthy, has taken into its embrace everything which could not be accounted for by scientific phenomena. Hence the feeble agnosticism that prevails in modern times. Something dynamic is needed to uproot it, and take its place, something

like the faith of Arnold, which was not afraid to maintain itself before others as the truest faith, instead of bowing weakly before decadent individualism. We have seen the unbelievable effect of unremitting propaganda on minds still unformed. We have a creed which we believe to be the nearest approach to truth and goodness than man has yet made. And so we cannot be wrong, and we shall almost certainly be successful, if we drum the fundamental precepts of the Christian religion day by day into the receptive minds of the young. The greatest mistake the Church has made is in changing the tone of "This is right and you should believe it" into "we believe this is right and you are at liberty to do so if you wish." Arnold wanted to create Christian gentlemen; we want to create a better world; and the two ideas are the same. The place in which to found the brave new world is the school; the means by which to found it is by education; and the dynamic will necessary to found it, is a burning and unashamed faith like Arnold's."

ANGLICANS, ROMANS AND FREES WORK IN UNION

Information from London announces the formation of a joint standing committee to link efforts of the Anglican, Free and Roman Catholic churches in social economic and civic spheres has been announced by Rt. Rev. Geoffrey Fisher, Bishop of London.

The Bishop said in a broadcast that the committee, of which he is chairman, would seek to co-ordinate the work of the churches in "the large area of common ground without raising the ultimate question of church order and doctrine which divide us."

He said the committee was formed of two existing organizations—"religion and life," a joint enterprise of the Anglicans and Free Churchmen, and "the Sword of the Spirit," a Catholic body.

The committee's manifesto which the Bishop said was "not an official pronouncement of any of the churches concerned" suggested that "if Christian people are to fulfill their civic responsibilities in a Christian spirit they must think out and proclaim Christian principles by which all social conditions and political policies are to be judged. This they can do without disturbing their own denominational loyalties."

He described formation of the committee as an event unique since the Reformation and declared it was "a new thing in English religious history."

Why it is that here in Canada any similar effort in the way of joint action is quite beyond the possibility even of suggestion? Is it because we are so much more loyal to our principles than they are over in England, or is because the spirit of sectarianism is too dominant a feature of our church life and activity? It is a matter which calls for careful and prayerful investigation.

(Continued on page 19)

CHURCH RECORDS

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leaves a gap impossible to fill; and his cheerful personality had endeared him to all with whom he came in contact." This tribute to Mr. Glover's memory is sincerely endorsed by the whole parish, and especially by those who came in contact with him in his work.

Our sympathy has been very much with Mr. and Mrs. Elliott and Eileen these last three weeks, after hearing that their only son was missing, presumably after the Hamburg raid. Friends will be relieved to know that news was received yesterday that Gerald was taken prisoner; so that we may join with the family in hope of his subsequent restoration to his own country and his home.

On August 5th, a meeting was held at Kapasiwin to organize a Rural Deanery W.A. for the Pembina Deanery. Edson was only able to have one W.A. member attend, in the person of Mrs. J. Laurence, who was appointed Secretary-Treasurer for the new W.A. It was a really good and representative meeting on the whole, 7 of 11 branches having delegates. Perhaps there will be a full assembly of all branches next year.

Burial—On August 19th, Tony Delgrosso, assistant boilermaker, was buried from St. Catherine's Church.

ST. MARY'S, JASPER

THE REV. W. de V. A. HUNT

During the greater part of July and August the parish of Jasper has been served by the Ven. S. F. Tackaberry and the Rev. Sidney Ottley, thus enabling the Vicar to devote more time to the work in the Edson district, and to visit the Onoway and Drayton Valley Missions.

The Bishop visited Jasper at the beginning of July and held a congregational meeting as well as conducted the Sunday services. The Bishop made clear to the congregation the difficulties that face him in maintaining the services of the church during the present grave shortage of clergy; and pointed out that a change of incumbents might be necessary in the best interests of the Diocese as a whole.

Jasper also received visits from two of our former missionaries in Japan, the Rev. V. Spenser and the Rev. Reg. Savary. Mr. Savary was the preacher at Evensong on August 2nd. Mr. Spenser addressed a congregation drawn from our own and the United Church, and gave a most interesting account of the conditions in Japan as they affected the life and work of the Church. It is a pity that so few of our own congregation heard this enlightening account on a subject of such vital concern to us today.

Four girls and five boys attended the Church Camp at Kapasiwin, organized by Miss Barbara Onions. The girls formed part of a group of sixty, drawn chiefly from the Pembina Deanery. The boys' camp was much smaller, but was no less enjoyable, even though the weather was not so kind to the boys.

Miss Onions was assisted by Mrs. Wolff, Miss Frances Gray, Mrs. Pitt and the Rev. John Low. Mrs. Wolff acted as nurse to the camp. The daily religious instruction was given by Mr. Low and Miss Gray. Mrs. Pitt undertook the by no means easy task of filling hungry mouths three times daily. In view of the many war time difficulties with which Miss Onions was faced she is to be heartily congratulated upon the excellent and efficient way in which the camps were handled at such a small cost to each family.

On August 5th Mrs. Arkwright and Mrs. Bryant accompanied the Vicar to a W.A. Conference at

Kapasiwin. It was decided at that conference to form a W.A. for the Pembina Deanery. All the delegates spent a very happy day together at the camp; and we doubt not that many will be eager to attend a longer session next year—if any cars remain on the roads!

Holy Matrimony—On August 18th, Harold Taylor and Dorothy Horsfall.

"O perfect Love, all human thought transcending
Lowly we kneel in prayer before Thy throne
That their's may be the love which knows no
ending

Whom Thou for evermore dost join in one."

WABAMUN MISSION

THE REV. COLIN COTTLE

Marriage—Blake Arthur Tucker and Annie Margaret Greaves were united in Holy matrimony on the authority of Banns and license, on the 27th day of June, 1942, in St. Paul's Church, Evansburg.

Walter George Medd and Marian Alice Harrison were married by the same authority on the 30th day of June, 1942, at Tomahawk.

Both weddings were particularly happy affairs, with many relatives and friends gathered together. Both were excellent illustrations of the wisdom and rightness of the Church's way.

On September 1st at Wabamun, Edward Arthur Gilbert of Canadian Airways to Mary Lois Adams of Turner Valley.

Burial—Mrs. Sparrow, August 10th, at St. Aidan and St. Hilda's Church, Rexboro'. She had been an invalid for many years, and was most devotedly nursed by her family.

As we have not appeared in print since the June issue, there are a number of Baptisms to record.

Fallis—Harold Colin Webster; James Joseph Christ; Constance Edith Christ; Lillian Jessie Christ; Kenneth Russel Christ; Ruby McDonald; Alan Alexander McDonald; Elizabeth Jane McDonald; John William McDonald; Kenneth Noble; Margaret Noble.

Tomahawk—Roger Kenneth King; Marlene Gale King; Arthur James Wakelam; Inas Doreen Shaw; Floyd Richard Shaw; Florence Rita Shaw.

Rexboro'—Gratton Keith Lackey; Wilfred George Lackey; Clifford Melvin Lackey; Martha Fay Lackey; Frederick Harry Bryant; Elizabeth Ann Bryant.

Keephills—Gerald Robert Porter.

Wildwood—Thomas Arthur Holtby; Evelyn Violet Holtby; Lily Eileen Holtby; William Eric Carlson; Kaye Emma Carlson; Daisy May Carlson; Fay Elizabeth Wheele; May Martha Wheele; Robert Harold Wheele; Donald Leonard Wheele.

Chip Lake—Henry William Bishop; Robert Walter Bishop; Gordon James Bishop; Patrick Vickary; Maude Lorraine Vickary; Grace Edith Vickary; Charles Edward Vickary; Verna Rhoda Vickary; Goldwin Keith Steer.

Granada—Ronald Edward McNiven; David Milton McNiven; Violet Mabel McNiven.

Wabamun—Walter Metz; William Metz; Glen Edgar White; Clifford Ernest White.

In most cases the children had reached "years of discretion," or at any rate were capable of understanding the meaning of Baptism. I instructed them and their parents in the Faith before each service. This is always a great privilege and joy, because one knows that the Good News comes with all the freshness of Apostolic days to a great many bush families, and the Church's ministrations are received with an eagerness that is both heartening and humbling.

Had I time and space, it would be possible to add a great deal of local color to this bald statement of children baptized.

With **Keephills**, for instance, I had made a hard and fast date, and the day dawned wetly. I knew that the 25 miles of road would be hard on tires and gas, even supposing I eventually arrived.

A glance at the map revealed an interesting alternative route; Keephills lay due s.s.w. from the Mission House; 8 miles by canoe and six miles by trail. With a high sea but with a good wind, I set the sail of the sturdy canoe, and with a Boy Scout as ballast and crewman, plus a certain amount of nautical optimism and baling, we gained the farther shore, deep into Goosequill bay, finding anchorage up a creek.

Here we found a trail of muddier mud, and we threw away our shoes and stockings, hiking the six miles barefooted. Try it some time. If Huckleberry Finn found it fun, so did I. And my vestments were in my Bergen rucksack, with all accessories. Truly the compleat parson!

In the Chip Lake country, almost within sight of the Rockies, I was following up Miss Camp's valuable preparation work. She had told the people that a priest would be along for the christenings.

Of course I am not going to pretend that one is always met with open arms, as at Keephills. There is, here and there, suspicion and antagonism. This is largely the sowing of the perfectionist sects. And here is an example:

I footed it 7 miles return to a shack on the edge of tall timber. The trail was rather wetter than usual; none of your level prairie roads, but grades, stumps, and corduroy, with a liberal supply of "gumbo" over all; the day hot and oppressive. It has been reported that there was a child to be baptized at the end of the trail. A rather taciturn homesteader "looked me over" after I had stated the purpose of my visit.

The main points of the polemic were as follows:

He: I don't see what good sprinkling does.

I: I am willing to go down to the lake with you. I don't sprinkle anyway.

He: I'll let the child choose for herself when she grows up.

I: She won't choose anything when she grows up. You know that.

He: She doesn't understand.

I: But **God** does; and cares. And He said that we must receive the Kingdom as a little child.

He: Umph! Grumph!

I: In any case you may be dead next year. Who's going to see the child is taught the Faith you say she may choose when she grows up?

He: I don't hold with sprinkling.

I: I DON'T sprinkle; I P-O-U-R. 98% of Christians can't all be wrong.

He: Grumph-h-h.

I: I shall hold a christening service tonight at the schoolhouse, 8.30. Good afternoon.

He: Grumph! Umph!

A wandering "preacher" had got in ahead of Orthodoxy. And that goes for a great deal of this countryside. The obvious answer is to train our boys for the ministry; Church boys from town and country. Unfortunately we don't notice any great awareness of the grave problem confronting our Western Church, nor any concerted plan to supply the answer: MEN! If our future priests do not come from Edmonton and the Edmonton Diocese, where on earth are they coming from?

Craving the Editor's further indulgence, I must jot down a note or two about Camps.

The Deanery Scout Camp, in which Padres Mackey and Cole had a large hand, was held on the South Shore of Lake Wabamun. The boys learnt to sail, canoe and generally fend for themselves in the best B.P. traditions. Better still, they learnt the Catechism, and were instructed in it every day in the camp chapel. There was a (nearly) daily mass, and at the close of the camp five Scouts were baptized in the Lake with all the dignity and reverence of Catholic missionary tradition.

The three clergy who participated in this camp believe that it had done a great deal for the church of the future. Particular mention must be made of Padre Cole's excellent work in the dual role of Quartermaster and M.O. Padre Mackey supplied unflinching good humor of the Killarney brand.

There is just time and I hope, space, to mention the Sea Cadets of H.M.S. "Warrior," out at Lake Wabamun for the first time for their annual training camp. I was glad to be able to act as Padre to this lively outfit. The Edmonton Sea Cadets are fortunate in their officers.

I have been very happy in the Wabamun Mission. I leave for Quebec on September 14th and I must take leave (reluctantly) of my many friends.—C.C.

ST. JOHN THE BAPTIST, RIFE

On July 19th the Rev. S. G. West held Morning Prayer in St. John the Baptist, Rife. In spite of muddy roads there was a good congregation.

The infant son of Mr. and Mrs. Dan Smith was christened Daniel MacKinnon.

The parish picnic sponsored by the W.A. and scheduled for Saturday, July 18th, was postponed as it rained heavily all that day.

The W.A. met at the home of Mrs. Destrube on July 25th. The session was busy and few members were able to attend.

On August 16th the Rev. S. G. West celebrated Holy Communion. The weather was beautiful and a really large congregation attended. The annual parish meeting and election of officers is announced for September 20th. The meeting will follow a picnic lunch and gathering on the grounds.

The picnic sponsored by the W.A. was held on August 15th. The day was fine but due to having activities in the country here was a small crowd. Sports under the very capable direction of Mr. West, were much enjoyed by those who were present. The sum of \$21.91 was cleared. The greater amount of this was turned over to the Vestry.

The W.A. met on August 20th at the home of Mrs. R. White. The report of the picnic was given and the annual meeting is to be held in September. The members will meet in the school and Mrs. Ross and Mrs. Hillman will act as co-hostesses. It was decided to dispense with cake as a part of refreshments served at the meetings and have only sandwiches and tea.

The sympathy of all the members and of her friends is extended to Mrs. Hillman (the Treasurer) on the death of her mother, Mrs. A. MacKay at Stettler, Alberta.

GLENDON

The Rev. S. G. West, Travelling Priest, conducted services in the Glendon Norwegian Lutheran Church on Sunday afternoon, August 16th. There were 18 present at this service. The Rite of Holy Baptism was conferred upon Reginald Mervin Smith, son of Mr. and Mrs. Reginald E. Smith of Glendon; Frances Mary Smith, daughter of Mr. and Mrs. Thos. Smith of Sandy Rapids, and grandchildren of Mrs. Esther Smith of Glendon. Carol Eileen Jalbert, daughter of Mr. and Mrs. Jos. L. Jalbert of Sandy Rapids.

As the annual parish meeting is to be held at the Church of St. John the Baptist, Rife, on September 20th, there will be no services in Glendon that day but the Glendon parishioners are requested to attend at Rife. R. M. Sherk, Lay Delegate to Synod, will give his report.

The Rural Deanery of Vermilion

THE CLANDONALD MISSION

THE REV. F. A. PEAKE, Vicar

We were very pleased to have with us Mr. W. W. Buxton, Senior Student of Emmanuel College, who looked after the services in the absence of the Vicar in July and the early part of August. Unfortunately Mr. Buxton's health broke down before the end of the period but we hope that he will soon be fully recovered.

On July 29th we had another visitor in the person of the Rev. Victor Spencer, a former missionary in Japan. His address was greatly appreciated by all who heard it as also was his kindly informal exposition of matters Japanese in the Vicarage afterwards.

The Mission was represented at the Summer School by Mr. Buxton and Don Fauch of Clandonald. We hope to get a larger representation next year but the ever-decreasing number of young people in rural parishes makes work among them almost impossible.

Part of our "Five Year Plan" of Church restoration is now completed. The Church and Vicarage were painted last month, in spite of the prolonged wet weather. There still remains, for future years, the rewiring of the electric light system, the excavation of a basement and installation of a heating system. At St. Mary's, Landonville the new Altar is now in place although it has yet to be painted and curtained. It was made for us by Messrs. Gerald and Keith Kent of the Irwinville congregation and will, when completed, be solemnly dedicated.

Word has been received from the Rev. H. O. T. Burkwall, District Secretary of the British and Foreign Bible Society, that agents of the Society will be visiting the Mission about the middle of September. Mr. J. J. Toop, formerly Secretary of the Society in North China will address a meeting in Clandonald on September 15th, while Mr. G. H. Vinall of the Bible House in Tokyo, Japan, will speak at Irwinville on the following day.

The passing of Mrs. E. E. McConnell of Derwent in July came as a distinct shock to all who knew her. Coming from Stettler in the Diocese of Calgary about three years ago Mrs. McConnell had settled in Derwent to be near her family. "Granny" as she was affectionately known to her friends was one of those all-to-rare people of un-failing cheerfulness. Since the commencement of services in Derwent a little less than twelve months ago she had been pianist for them. Her passing leaves a place in the Church and community difficult to filled. Requiescat in pace.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

THE REV. H. J. JONES

Church services have been held regularly during the past month also Sunday School. Attendance varied somewhat due to the holidays, but on the whole it was good. A short congregational meeting was held after Morning Prayer, August 23rd. We were favored with lovely weather for our Little Helpers' Rally on Thursday, August 6th, at 2.30 p.m. Approximately thirty-five, including seventeen Little Helpers and their mothers, a few friends and several W.A. members attended church service. The majority of the children reside at Lindbrook and we were delighted to welcome them in our midst. The usual appropriate service was enjoyed by all, followed by short addresses by the leader and Rector. A happy time was then spent outdoors at the Robinson home. Sandwiches and cookies and lemonade was enjoyed by the children, not forgetting tea for their mothers. Mrs. Sinclair, mother of a former Junior, kindly donated ice cream. Games and races were also enjoyed and pictures taken. Most left for home around 6 p.m., one mother and family remaining until 10 p.m. until father drove from the farm after his day's work. Incidentally these children—six in all—including two sets of twins, were happy and good and waved gayly as they left, and so came the end of a "Perfect Day." Unfortunately two of our faithful town Little Helpers were still away on holidays, but they brought their Mite Box offerings at a later Sunday School session and enjoyed a tea party, outdoor games, etc. at the home of the leader the following week. Looking back over the Rally records the leader noticed that three Little Helpers present at the first Rally, December 11th, 1942, were now being prepared for Confirmation and one of them, a Junior, was present at the 1942 Rally, and we sincerely hope they will be still residing here at the anticipated Confirmation this Fall.

Our thanks are due to all who helped in any way either financially or through their labors to improve the appearance of our church. Since writing the last magazine notes a good deal of work has been accomplished by our Rector and people. The woodwork and floor has been varnished, a new rug laid on the chancel and inlaid linoleum in the nave of the church, also new hangings (the dossall) and a green altar cloth. The pews look

much better with their new coat of varnish. The rug and linoleum, drapes, varnish, etc. were all donated by various people, all of whom were pleased to have the opportunity of helping. Later on we hope to varnish the hall floor and chairs and ere long we will probably have new kneelers or at least renovated kneelers. Incidentally a former Little Helper's mother at time of writing is varnishing the kneelers, assisted by her teen-aged son, and tomorrow they plan to varnish the porch floor. Some of the grass has also been cut by this boy's father, all of which is greatly appreciated. A pair of candlesticks has also been donated by Mr. Porter of Lindbrook.

The W.A. also held a successful sale of garden produce, chickens, etc. in Mr. Bellamy's store on Saturday, August 15th.

Rural Deanery of Metaskiwin

CAMROSE

THE REV. A. WALLIS

The W.A. decided that the interior of the Church needed brightening up, so a Fatigue Party convened

by Miss J. Roper worked off some of the holiday spirit by varnishing the floor, choir pews, chairs, and "touching-up" here and there. It looks very nice. Thank you, helpers.

The flowers have been so beautiful, too. A little Edmonton lad of ten looked in one day recently and remarked in an awed voice "Isn't it lovely! It looks as if people care for this little Church very much." We do.

We would like to thank Mr. Baker for taking services during August. Every Sunday we have gone home with much to think about; Truths which will not be denied. The Summer congregations have been good.

By the time this is in print, our Rector and his wife will be home. We hope they have had a refreshing holiday. We hope everyone has. Let us come to Church expecting to find God. We cannot all "join up," but we can put our Cause before Him, and it's no use talking glibly about any New Order, until individual members realize that high ideals and lofty aspirations can only become facts when we "seek first the Kingdom of God and His righteousness."

Burial—July 28th, Alexandrina Isabella McLeod, (2 months and 8 days).

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.

Name	Address
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.

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Rev. Canon A. McD. Trendell...10523 99th Ave.

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The Rev. W. M. Nainby.....8319 101st St.
Rev. W. Edmonds.....11146 91st Ave.

Christ Church

Rev. E. S. Ottley.....12110 102nd Ave.

St. Faith's

Rev. L. M. Watts

St. Stephen's

Rev. J. C. Matthews.....9537 109th Ave.

St. Peter's and Good Shepherd

Rev. R. S. Faulks.....12209 111th Ave.

St. Mary's and St. Mark's

Rev. A. Elliott.....11230 66th St.

St. Luke's and St. John's

Rev. W. H. Hatfield, Rural Dean....9014 85th Ave.

St. Paul's

Rev. F. Baker.....10203 151st St.

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Rev. R. Boas..... Fort Saskatchewan

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 Wainwright.
Rev. A. Court.....Edgerton.

On Active Service { Rev. Canon C. F. A. Clough
Rev. C. Storey
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Itinerating Priest

Rev. S. G. West.....:10433 87th Ave.

Superannuated

Rev. A. Murphy11011 88th Ave

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